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The ANSGAR LUTHERAN



The Rev. William Larsen, left, of Minneapolis, Minn., is being congratulated upon being elected president of the United Evangelical Lutheran Church at the annual convention by the outgoing president, Dr. Hans C. Jersild, of Blair, Nebraska.

News and Notes

A TRIBUTE TO MR. MARIUS OHLSEN OF CHICAGO, ILLINOIS

By Frances K. Jorgensen

It was with deep sadness that word reached us on Friday, June 15 that our dear friend, Marius Ohlsen had passed away at his home in Chicago. Despite failing health since October, 1955, the end came more suddenly than expected. His burden of illness was heavy and his pains severe. His faithful wife and family attended him with care and love during his months of illness, and he bore his suffering in meekness, with deep patience.

Services were held at Golgotha Church, Monday, June 18 at 2 o'clock. "Hold Thou My Hand, Dear Lord," "In The Garden," and "The Lord's Prayer," were sung, and Pastor Fred C. M. Hansen spoke from 1st Peter—"Blessed be the God and Father of our Lord Jesus Christ. By His great mercy we have been born anew to a living hope through the resurrection of Jesus Christ from the dead." Thirteen honorary, and six active pall bearers were in attendance, and Rev. Chris Berthelsen of Kankakee, and Rev. Emil Pedersen of Atonement Church were present at the funeral service.

Mr. Ohlsen was born June 12, 1883 in Haderslev, Denmark, then Germany, and came to this country at the age of eleven. He was a member of the first confirmation class in Golgotha Church. He was married to J. Marie Hosgaard, October 23, 1907, and they had hoped to celebrate their Golden Wedding in 1957.

Mr. Ohlsen was a successful merchant engaged in the coal business since 1903, and never spared himself in his business, but was always a hard worker. He loved this coal business, and was there early and late, which perhaps also took a toll of his health. He was trustee of the Old People's Home, Norwood Park, Illinois for 15 years. He was a member of the Illinois District Bible Camp at Pleasant Lake, Gowen, Michigan, for many years, and made considerable contributions in time and money to this project. He donated a faculty cottage on the camp grounds, which stands as a memorial to his unfailing interest

in this work. One season, he chartered a bus, and personally bore all expense in order to send children from Atonement and Golgotha Sunday Schools to Bible Camp. We thank God for the many faithful services he has rendered in various capacities.

But his chief interest and love was for his own church and synod, which he served in various official capacities,—as President, Deacon, Trustee, and Treasurer of the Building Fund when the present Golgotha Church was built, and was Honorary Deacon at the time of his death, which honor was bestowed upon him during his first hospitalization in January. He never ceased to love and cherish his church.

He served on the synodical board of the United Evangelical Lutheran Church for twelve years. He was well informed on all problems of the church, and gave valuable advice and counsel in financial as well as spiritual matters.

Anyone who knew Marius Ohlsen, knew him as a man of definite opinions and careful interests—a positive personality—a man of deep conviction. He did not pretend, but one always knew where Mr. Ohlsen stood on a subject. He was a man of great character and will power, and was respected by employees and associates. He was a man with faith in God, and he never hid that faith. He often expressed strong convictions on things he thought to be right or wrong, for he was deeply religious. He was a good counsellor and a firm, true friend.

He was always faithful in his attendance at Golgotha Church, and sat in his same place each Sunday—unusually attentive to each word of the sermon. For several Sundays before his death, Pastor Hansen offered a personal prayer for Marius Ohlsen from the pulpit, and we were reminded of the great loss he would be to our congregation, and hearts sorrowed!

He, too, was a man of prayer. We remember his serious moments in his home, where he would gather loved ones and friends about him on occasions such as birthdays, anniversaries, or perhaps a social gathering. Marius Ohlsen would witness and thank God

for the blessings God had bestowed on each one. These meditations prayers are special treasures in memory. Even in a hotel, or a restaurant, he would always ask pastor, or himself say the table prayer orally, before partaking of the meal with his friends—no matter how late the audience. These little incidents showed that we should never be ashamed of the gospel of Jesus Christ.

It was most usual to call upon Ohlsen for a message at social occasions. He was a thinker. He always carried clippings in his pocket of philosophical nature for that prompt speech, and used these occasions to point to strength from above to "carry on" in life. Written recently, and found in his billfold at the time of his passing, were the words—"You must help the weak make yourself strong—Faith without works is dead—The only thing anybody can hold to on this earth, is what he gives away."

He was an ardent reader and especially in the early days of his illness he had much time for meditation. His books were all earmarked and the writer was touched with such from the book "I Was Sick." He had marked especially—"How can I, through my sickness, be a good example for others? It sounds unreasonable that a sickness which I partly made me an invalid, a sickness which has interrupted my work, a work for which I was happy, that I through such a sickness can be a good example to others." Marius Ohlsen was that good example, bearing his suffering in humility. He was happy for each visitor, and even to the last, gave his usual smile and never complained.

He was dearly loved by his family and leaves to mourn him his devoted wife, Marie, and three daughters, Ellen Lorentzen, Mabel Coultry, and Steffen Booher, 3 sons-in-law and 5 grandchildren, plus a host of friends throughout our synod.

It almost seemed providential that Marius Ohlsen should go to his eternal reward on the eve of the 60th convention of the U.E.L.C., for he rarely missed attending a convention, u

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JOHN M. JENSEN, Editor
321 E. 8th Street
Spencer, Iowa

Editorials and Comments

THE FOG DISPELLED

We have described our recent annual convention at Cedar Falls, Iowa, as revolutionary. But the convention did dispel a great deal of fog. First, the merger was decided so decisively that there is no question as to our people's view on this matter. With the decisive vote of the Minneapolis of the Evangelical Lutheran Church we assure that the American Lutheran Church will vote decisively at Blue Island, Ill., in October. So we can begin to put things in order for 1960.

The uncertainty about our educational institutions has also cleared. Dr. C. C. Madsen, a likeable gentleman, will head the College at Blair. The convention voted increased support to the college. This should encourage both congregations and students. It should also encourage the faculty. It is to be hoped that a goodly number of students will enroll this Fall.

Trinity Seminary is to function on the campus of Artburg Theol. Seminary at Dubuque, Iowa, with Prof. P. I. Jensen as president. It is also to be hoped that it will have a goodly number of students. The tendency of theological students to go elsewhere after their four years of college at Dana is natural. Now that "elsewhere" may be at Dubuque, where the students will be under a very large faculty.

There is a shortage of pastors in our synod, and there is also a shortage of pastors in the synods with which we plan to merge. When an affirmative vote has been given by the American Lutheran Church in October, it would be natural for these three merging churches to begin to help one another on the local level. That help to relieve the shortage of pastors some. The budget passed at Cedar Falls was large. It will be about \$1.50 per confirmed member to each congregation. But it was voted without debate and in toto.

We do feel that we should caution the districts, when they set up their budgets at their district meetings. When the home mission was centralized under the home mission board the synodical budget was naturally raised. And it was expected that the districts would lower their budgets accordingly. They no longer support home missions, and their administrative expenses have been cut. However, it seems to us that the districts have a tendency to vote the same size of budgets as before. We caution against this. It is not going to be easy to raise a large synodical budget in the first place, so therefore this word of warning to the districts.

That does not mean that we give too much to the Kingdom of God. We are not sacrificing. But how may we learn to sacrifice? This seems to be the big problem of our day, when we are so prosperous.

THE MISSOURI SYNOD AND THE MERGING CHURCHES

This Fall the Joint Union Committee of the merging churches will have before it an invitation by Augustana and the United Lutheran Church to explore the possibility of unity. The Missouri Synod, which was meeting at St. Paul, Minn., when we met at Cedar Falls, Iowa, also discussed its relationship to the other Lutheran groups. For a number of years the Missouri Synod had discussed doctrine with the American Lutheran Church. A Common Confession in two parts had been worked out and accepted by the American Lutheran Church. The first part had also been accepted by the Missouri Synod. Now the second part was before the convention. We quote the official news release:

The Lutheran Church-Missouri Synod in convention at St. Paul, Minnesota, today accepted the Common Confession, Parts I and II, as a statement in harmony with the Sacred Scriptures and the Lutheran Confessions, and then promptly set it aside as a "functioning union document" between it and the American Lutheran Church. The reason for the latter action is that the American Lutheran Church with whom the Missouri Synod has been endeavoring to achieve unity of doctrine through the Common Confession, has recently entered into merger plans with the Evangelical Lutheran Church and the United Evangelical Lutheran Church, making it impossible for the Missouri Synod to continue unity efforts on the basis of this document. The first portion of the Common Confession was accepted by the synod in convention at Milwaukee in 1950 while Part II was tabled by the Houston, Texas convention in 1953.

Earlier in the day the Rev. Dr. Fredrik A. Schiotz, D. D., president of the Evangelical Lutheran Church, which is meeting simultaneously in the twin city of Minneapolis, addressed the Missouri Synod convention gathering. He explained the merger plans of his church body with the American Lutheran Church and the United Evangelical Lutheran Church, and expressed the hope that the Missouri Synod would take up its discussions toward unity with this new group where it has now "left off with the American Lutheran Church." Dr. Schiotz also assured the Missouri Synod that although it has decided not to affiliate with the Lutheran World Federation, it would find the Federation's doors still open for it to send "official visitors" to the world assembly of the Federation to be held in the Twin Cities next year.

This is an indication that merger discussions will continue in the Lutheran Churches of America till we are one.

The Pension Fund

It may be worthy of comment that the pension fund rules and a regulation as drawn up by a special committee were passed without debate at the convention. The board can now function without too much disturbance. So also in this way the fog was dispelled.

Church News from here and there

Dr. Sockman Warns On Religious Fads And Cults

Dr. Ralph W. Sockman, minister of Christ church (Methodist), New York, charged here that eccentric fads and cults have arisen in religion "because the Church has neglected certain mature phases of its God-given message."

He addressed 800 delegates, officers and visitors attending the three-day session here of the Methodist North-eastern Jurisdictional Conference.

"So many aspects of the current religious awakening in America reveal a spiritual immaturity," Dr. Sockman said. "In our restless search for something we are not finding in contemporary living, we run after all sorts of religious fads and cults."

The clergyman stressed that "such phenomena are too superficial to stir a religious revival." A real revival of religion, he said, calls for a faith mature enough to be "intellectually respectable and socially redemptive."

Dr. Sockman noted that the current religious awakening comes in a time of prosperity "and is most marked among the well-to-do." He said this indicated that "good times" do not satisfy the souls of men.

The Methodist pastor warned against giving "to our religion the motive of self-interest."

"In order to make our churches popular, we are prone to emphasize the promises of our faith rather than its responsibilities," he said. "We tend to present God as our servant who brings us financial and social success rather than as our sovereign whom we serve. A self-centered, self-serving religion is not scriptural and, however popular it may be at the moment, it cannot save us."

Church Federation To Guide Divorcees Anonymous Group

Cleveland—A new offensive against the divorce evil is forming here under the guidance of the Cleveland Church Federation.

Known as Divorcees Anonymous, the movement seeks to bridge the differences between estranged couples before they have carried their troubles to court.

Leader of the local drive is a well known Rocky River woman who is

now happily remarried after a painful divorce.

Like others in the movement over the country, she works anonymously and without pay. Here she will be known simply as Mrs. L.

Explaining the purpose of the drive and its methods, Mrs. L. said it was similar to Alcoholics Anonymous. It differs in Cleveland from other cities because of its church tie here.

"From past experience, we know the value of group therapy," she observed. "If we can get couples, who feel the breakup of their homes is inevitable, to talk over their problems with each other and with those who have gone through the tragedy of divorce, a great deal of good may be accomplished."

Mrs. L. said too often young people allow petty differences to develop into major misunderstandings.

"We must get them to see that marriage isn't a continual honeymoon; that it can only be successful when husband and wife give consideration to the other," she asserted. "When we've done that, we've gone a long way in re-establishing the home on a sound basis."

Mrs. L. was urged to pioneer the movement in Cleveland by its founder, Attorney Sam Starr of Chicago.

After the unit has been perfected, distressed couples will telephone the federation office. Mrs. L. will then look into the situation and invite the couples to a monthly meeting of the organization. At these meetings the couples will frankly discuss their problems, and specialists in the counseling field will seek to guide them toward a worthwhile solution.

Abortion Legalized In Denmark Despite Church Protests

A bill legalizing abortion in Denmark was passed by parliament over the protests of many church members and leaders of religious organizations.

A few days before its final reading, members of parliament received more than 20,000 messages attacking the measure.

Most of the objectors said it was un-Christian to legalize the killing of unborn children.

Lutheran Theologians To Study Mormon Baptism

The synod of the Augustana Lutheran Church has asked the faculty of theological seminary at Rock Island, Ill., to study the teachings of the Church of Jesus Christ of Latter-day Saints (Mormon) regarding baptism. It is to report to the 1956 fall meeting of the Church's executive council.

A petition from the denominational California Conference originally asked the synod to request the seminary faculty "to determine whether or not we consider the Latter-day Saints to be Christian."

In another resolution, the synod asked the seminary faculty "to declare the extent to which deacons may be used in assisting the pastor in the distribution of the elements of Holy Communion."

Lutherans Hit Substitution Of Parochial For Public Schools

The annual synod of the Augustana Lutheran Church went on record here against what it termed "a dangerous and progressively growing tendency towards substituting parochial schools for public schools."

It memorialized the National Lutheran Council and the National Council of Churches to "do their utmost to encourage the erection of sufficient elementary public schools to house all pupils regardless of proposed plans for parochial schools."

The action was taken after Dr. Stanley Sandborg of West Hartford, Conn., charged that "the Roman Catholic Church is strong enough in some communities of eastern United States to defeat every single referendum for public schools."

He said these communities need "outside help."

Lutherans Ask End Of Peacetime Military Service

The Augustana Lutheran Church called upon the American government to "bring about an end to the present practice of drafting young men for the armed forces during peacetime."

The denomination's annual synod also asked the government to make

of the United Nations "in resolvable difficult tensions wherever they threaten world peace" and work progressively toward universal disarmament, including an international agreement to ban the use of atomic weapons."

The United States was urged to insist that "our Western allies recognize the right of colonial peoples to liberty and self-government."

NEWS AND NOTES

(Continued from page 2)

illness or business interfered. The singing of Marius is felt at this convention, and will continue to be felt in his home church, and in his home, we are thankful that we knew Mr. Jensen. With his family, we thank you for the good years he was with us and we shall cherish his memory. May it be a blessing to each of you who knew him.

Such be the tribute of thy pilgrim journey,
When life's last mile thy feet have bravely trod,
When thou hast gone to all that there awaits thee,
His simple epitaph—"He Walked With God."

THE LIVING WORD

By Luther A. Weigle

The "devotions" of the Athenians

The translation of Paul's speech at Athens, as contained in the King James Version, begins with two misleading expressions (Acts 17:22-23). Paul did not insult his audience by calling them "too superstitious"; he gave a sympathetic hearing, and laid the foundation for his appeal, by saying "I perceive that in every way you are very religious."

In the statement, "as I passed by and beheld your devotions," which the King James Version attributes to him, Paul lies that he beheld a group or groups of Athenians engaged in the act of worship. But this is not implied in the Greek, which is correctly translated by the revised versions, "as I walked along and observed the objects of your worship."

The Greek word *sebasma*, "object

ANNOUNCEMENT

Dr. Hans C. Jersild has kindly consented to serve in the office of synodical president until the arrival of the undersigned at Blair, Nebraska, on September 1, 1956.

William Larsen

About 700 guests came to Cedar Falls, Iowa, for the annual convention. Some of them took care of their own lodging, but the congregation did a good job in getting people lodged. 521 registered, that is, they signed their name and paid the \$3.00 registration fee.

Women Voters. The women had their say at Cedar Falls. We got the list of the Credentials Committee and counted the women delegates. We got 193 women and 90 men. This is not an official but an approximate statement. There were 123 pastors.

Two new Pastors Affiliate with Synod

Pastor Edward R. Andersen was accepted by the Ministerium at the Cedar Falls, convention. He has accepted

a call to Emmaus Lutheran Church, Eugene, Ore. He is the son of Pastor E. R. Andersen, Racine, Wis. He is graduate of the Lutheran Seminary at Berkeley, Calif. He belonged to the United Lutheran Church serving a congregation at Orinda, Calif.

Mr. Edwin Hansen was licensed for one year to serve as pastor at Swan River, Man., Can. Mr. Hansen has attended Dana College and he is a graduate of Northwestern Theol. Seminary, Minneapolis, Minn. He has also done some post-graduate work at other Lutheran seminaries.

The Wisconsin District meeting will be held at Neenah, Wis., Sept. 13-16.

Pastor Alfred V. Andersen will be installed as assistant pastor at Albert Lea, Minn. July 15.

Green Bay, Wis. Bethel Lutheran Church, Harold Larsen, pastor, has recently purchased a lot in a new location, where it plans to erect a new house of worship.

McNabb, Illinois, Emmaus Lutheran Church, Milton Highby, Pastor. We were sorry to lose the last charter member of our church. On May 19th Andrew Kofoid died at the age of 80.

Mr. Kofoid was born on Bornholm, Denmark, in 1876. He immigrated to this country in 1893 and settled in the McNabb community.

Mr. Kofoid is survived by six children, 14 grandchildren, and two great-grandchildren.

Shortly before his death "Uncle Andy," as Mr. Kofoid was affectionately known by members of the congregation, donated a sum of money to the congregation. Two new chairs for the chancel were purchased with the money. These are a fitting memorial to him. The congregation is considering buying visual aid equipment with the remainder of the donation.

U.E.L.C. Theological Students will be at Wartburg this Fall. The Board of Trustees of the College and Seminary has decided to help married students move their household goods to Dubuque. In addition to that each student will receive a grant of \$125.00 each semester next year as a little help in meeting the cost of making the transfer to Dubuque.

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PARTAKERS OF ONE BREAD

Communion Sermon at Annual Convention

By Robert O. Berthelsen

"Because there is one bread, we who are many are one body, for we are partakers of one bread." I Cor. 10:17.

Paul is writing to a divided church. He speaks out of a heart filled with love and concern for these people. He had spent eighteen months ministering to the Corinthians and had been instrumental in organizing the church and seeing it through a perilous time. As a faithful Pastor, he had remembered his people in prayer and had longed for good news from his former parish. Reports were received that told of divisions within the church and quarreling among the brethren. Paul expresses it this way: "What I mean is that each of you says, 'I belong to Paul,' or 'I belong to Apollos,' or 'I belong to Cephas,' or 'I belong to Christ.'" (I Cor. 1:12) Certainly this disgusting situation is a source of pain and anguish to the Apostle Paul and it leads him to raise the question, "Is Christ divided?", and to admonish the members of the church saying, "I appeal to you brethren, by the name of our Lord Jesus Christ that all of you agree, and that there be no dissensions among you, but that you be united in the same mind and judgment." (I Cor. 1:10).

Yes, Paul is speaking to a divided church. Now, how did these divisions arise? Obviously personalities had entered in. Some of the members of the church thought there was no one like the Apostle Paul; others regarded Peter as the greatest of all, while another group preferred Apollos. Undoubtedly the difference in the approach of these men to the same problems had led to divisions within the Church. Then there were some who, actuated doubtless by a subconscious feeling of spiritual superiority, which marked them as the most arrogant of the lot, said in effect—"A plague on your parties," "**we**" belong to Christ. However, the cause of the divisions cannot be completely solved by pointing to the personalities involved. It has been suggested by at least one writer, rather wisely, I believe, that the divisions arose in part from the difference in background of the converts. They had carried over into their Christian faith and life much of that which was theirs by heritage and early non-Christian training.

Yes, this was a divided congregation and there were social divisions, divisions because of different theological emphases, divisions because of background and divisions because of the influence of the various church leaders. There were those who tended toward, and some who were wrapped up in legalism, while others might be numbered with the libertines. Yet, was there a need for the existing divisions? Was there not room for each of them within the Christian church? Had not all been redeemed by Jesus Christ? Had not all of them been reached by the same Gospel? Were not all of them

"growing up" spiritually by means of the same Measure of Grace? Are these divisions really necessary?

Paul writes at length on this subject and says that these divisions are not necessary. "While there is still strife and jealousy among you, are you not of the flesh and behaving like ordinary men? For when one says, 'I long to Paul' and another 'I belong to Apollos,' are they not merely men?" (I Cor. 3:3-4). He reminds them that they are Christ's, and Christ is God's and appeals to them to live and work harmoniously with one another. He would remind them that unless they do, unless they are obedient to God, above all else, they will be divided and conquered and, in spite of their many rich blessings at the hand of God, they may well become unprofitable in His sight.

By way of illustration he inserts a reference to the Israelites of old. They were God's people. God had made a covenant with them. They had been delivered in the most marvelous manner from bondage and slavery in Egypt under the leadership of Moses. Enroute to the Promised Land they were fed by manna from heaven and by water from the Rock. God took care of them. He had promised when He said, "I will be your God and you will be my people." However, divisions arose among the people. Many were ungrateful, unappreciative and began to grumble and complain. The deliverance for which they had once thanked God, now became a burden to them. They became suspicious of their leader and began to doubt that God was guiding them. They began to glorify the past, which had actually been a thing but glorious, and said that it would have been better if they had been left alone. In pride and selfishness, they chose sides, and played fast and loose with Divine grace and gave themselves to idolatry. The people who had been redeemed by God, who had been strengthened and sustained by Him in such a marvelous way became discontent with God's simple but adequate provisions for them. Paul adds: "With most of them God was not pleased; for they were overthrown in the wilderness." (I Cor. 10:5).

Paul uses this illustration to underline the truth that it is possible to have experienced many of the blessings of God and yet to be unpleasant in His sight. Paul warns of spiritual pride, of being presumptuous when the Grace of God is concerned, of feeling that we have arrived spiritually. He warns of saying "**we**" belong to Christ and are His people on any other basis than the One He has established. "Now these things happened to them as a warning, but they were written down for instruction . . . therefore let any one who thinks he stands take heed lest he fall." (I Cor. 10:11-12).

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Some Impressions From The Synodical Convention

By K. R. Jensen, Viborg, South, Dakota
Official Correspondent

At the beginning of the 60th annual convention of U.E.L.C. we were told that this would be a very important convention. The great majority, I am sure, were not aware of how important it was going to be.

It was a well-attended convention. The last report of the Credentials Committee stated that there were 342 lay delegates and 123 pastors in attendance. The sessions were also well attended. The host pastor and congregation had certainly done a great deal of work in preparation for the convention, and deserve much credit for that; but the heat and the noise of the fans in the auditorium were serious handicaps. At times it was difficult to hear speakers in the business sessions, and the noise was not conducive to worship in the devotional services.

As to the mechanics of the convention, the appointments and selections of committees, are, of course, important. In that accomplished, one of the first important items of business was the adoption of the redraft of the "New Synodical Plan." The clarification of the plan had been done so well by the committee, that the document was accepted without debate, which, we were told, was a record for the U.E.L.C.!

The Proposed Merger was the item of top priority in the mind of the convention. It was natural that it should be so. A tremendous amount of work has been done by the Joint Union Committee over a period of several years. Much publicity has been given to the merger. Anyone interested in the Lutheran Church in the United States must have learned something about the proposed union during these years of preparation. And the merger is significant and important. Here several churches of different national and cultural background propose to unite for the progress of the Kingdom of God. The merger was the cause that received the largest number of recorded votes. The Credentials Committee reported 395 voting members of the convention at the opening of that session. Of these, 373 voted in favor of the merger and 19 against. This is a clear mandate to the Synodical Union Committee to continue the work toward organic union of the interested Churches.

The name proposed by the Joint-Union Committee—**American Lutheran Church**, was not favorably received. A motion was passed to recommend to the Joint-Union Committee to reconsider the proposed name, and to substitute a name without a national connota-

tion. The welfare of **Trinity Seminary** was certainly of great importance and interest to the convention. The assembly rejected the plan of relocating the seminary in Lincoln, Nebraska by a vote of 58 in favor to 314 opposed. The second plan of the Board of Education urged merger of Trinity Seminary with Wartburg Seminary on the

basis of principles of agreement previously drawn up. This plan was accepted by the convention by a vote of 328 to 13.

Dana College will be continued at Blair with Dr. C. C. Madsen as Acting President. It seems to this writer that the operating cost of Dana College is too great a share of the total budget of our Synod in proportion to the total service of the college to our whole Synod. The number of students has been practically the same during the past ten years. And almost half the number of these students are from the State of Nebraska.

Another important action of this convention was the election of a **new Synodical president**. Dr. H. C. Jersild has served efficiently and unstintingly during his years in office. Synod owes him a debt of gratitude. Our new President elect, the Rev. William Larsen is well known throughout our Synod and beyond. We wish for him a happy and fruitful service as President of Synod. One observation of this writer is, that we in the U.E.L.C. would profit by a greater degree of loyalty to our leaders. The A.L.C. seems to have more of such loyalty. The membership there are better followers than we are. That seems to be true on the congregational as well as on the Synodical level. Leaders should not be chosen to be placed on a pedestal for the purpose of having something to shoot at. In connection with this observation, this writer thinks, that Blair is too small a place for the concentration of men in authority in our Church. They see too much of one another. There has been the Synodical President, the Synodical Treasurer, the Theological Faculty, the President of Dana College, one Editor, the Manager of the Publishing House, the Pastor of our Blair Congregation, and now the Youth Director. And unfortunately for the President of Synod, he has had his office at Dana College. In narrow quarters it takes much grace of God to practice chapter 13 of 1st Corinthians.

The Convention theme was "Oneness in Jesus Christ." The worship services were related to that theme. The services were interesting and inspiring. Unity in Christ—that is true of congregations, of Synods, and in a varying degree of all Christians. The faculties of the individual Christian are united in Christ. Christ is the Great Unifier. It has been said that if husband and wife take Christ into the home, they will not need the service of a lawyer. I believe it can be added, that they will seldom need the services of a psychiatrist. In Holy Communion we are reminded that the unity in Christ is narrowed to the cross. "Given and shed for you for the remission of sins." This is the message of the Christian Church to the individual and to the world. "From century to century the Lutheran Church proclaims her unchanging faith that Jesus Christ died for all."

"An Upset"

Convention Report by George Pallesen
Official Correspondent

It was clearly an upset. If anyone came to the Sixtieth Annual Convention of the United Evangelical Lutheran Church expecting that all the business would be cut and dried, he was due for the surprise of his life. Naturally, the pre-convention Report had been duly pondered and prepared, and much labor had gone into it for which there could not have been time in the sessions of the Convention. But all of this did not preclude any of the decisions. Likewise the function of the business committee and fine chairmanship detoured any haggling which marks a live and progressive convention in the minds of some.

Superficially it was not an exciting Convention, but it was decisive. Balloting six times, the Convention, named Pastor William Larsen to succeed Dr. H. C. Jersild as president of Synod. On the first ballot it was decided to merge according to plan by a vote of 373 to 19. Also on the first ballot it was decided to authorize the Board of Trustees of Trinity Seminary to affiliate with Wartburg Seminary at Dubuque, Iowa. A budget of \$339,317.00 was adopted without a dissenting vote. The Board of Trustees elected Dr. C. C. Madsen acting president of Dana College. Treasurer H. J. Hansen was succeeded in election by Mr. P. V. Hansen, Blair. And, to the relief of all delegates, there was no further request for clarification nor debate on the subject of Pension Plan. Further Business included the acceptance of the invitation from Our Savior's Church, Racine, that the next convention be held there. The Convention also welcomed into Synod membership the following congregations which made application: Hamlin Lutheran of Hamlin, Iowa; Turkey Valley Lutheran of Turkey Valley, South Dakota; Bethany Lutheran of Kimballton, Iowa; and Christ the King Lutheran of Harvey, Park, Denver, Colorado. Tabor Lutheran Church of Salt Lake City was given home mission status. Four pastors were received by the ministerium upon application for transfer as follows: Rev. Douglas Toepel as associate pastor of St. Paul's Lutheran, Lynwood, Cal.; Rev. Woodard Ching as associate pastor of Edina Community Lutheran, Minneapolis; Rev. Edward A. Andersen as pastor of Emmaus Lutheran, Eugene, Oregon; and Rev. Edwin Hansen as pastor of the congregation at Swan River, Canada. Most gladly received were the candidates for ordination who took their vows at the impressive service on Sunday afternoon. They are Rev. Melius Bollesen, called to be associate pastor at Trinity Lutheran, Norwalk, Cal.; Rev. Niels C. Carlsen, called to be chaplain in the U. S. Air Force; Rev. Milton Highby, called to be pastor at Emmaus Lutheran, McNabb, Ill.; and Rev. Harry Sorensen, called to be pastor at St. Paul's Lutheran, Neola, Iowa. At one point in the Convention it was noted that with these additions to the Ministerium,

there are still thirteen vacant parishes in Synod. The Credentials Committee reported the highest registration at 417, of whom 294 were lay delegates and 123 were pastors.

Further items of business than those reported above were adopted. Other elections were also made as follows: Rev. J. M. Girtz, re-elected vice president of Synod; Peder Mickelsen, re-elected to the Board of Trustees of Dana College and Trinity Seminary; Rev. H. Irving Petersen, elected to the Board of Directors of the Lutheran Publishing House; N. O. Berthelsen and Karl Christensen, re-elected to the same board; Rev. Homer Larsen, re-elected with Howard Thompson to the Board of Pensions; Rev. Wesley Anderson and Nels Bach, elected to the Resolutions Committee; the pastors Edward Hansen, F. C. M. Hansen, Stanley Larsen, Edwin Petrusson, elected with Alfred Iverson, Oscar Jorth, and Charles Kaldahl to the Ordination Committee; Rev. Verner Christensen, re-elected to the Synodical Board of Education; Rev. S. S. Kaldahl, re-elected with Mrs. K. M. Ludvigsen to the Board of Parish Education; Dr. Paul Nyholm, re-elected to the Board of Foreign Missions for Japan; Rev. Victor Bagger, re-elected for Santal; Rev. Clarence Paulsen, re-elected for South America; John Schou, elected for Sudan; Rev. Anton Kirkegaard, elected, and Leonard K. Madsen, re-elected to the Board of Charities, the Elim Home Board; Arnold Christensen, elected to the Church Council; Glen Lundstrom, elected to the Board of Trustees of Dana College and Trinity Seminary; Rev. Scriver Kloth, elected Convention Chairman for 1957; and Rev. Christian Justesen, elected his assistant.

It was an upset. Whatever moved the Convention to act as it did can be anyone's guess. Some said it was liberalism, in the sense of unrestrained action, over conservatism. Others said, "... politics." And still others felt that it was a good sign of thorough-going preparation for the merger. Whatever was the immediate cause of the upset, it is safe to say that most of the delegates and pastors felt that God's will was being accomplished. In that case the victors and the defeated in both battles of idea and election will bow humbly before the Lord and seek His further direction. Repeatedly, to the very end of the Convention, one felt that there was unity, that kind of unity to which one speaker referred when he said that we do have unity even without union, for we have it in Christ.

Throughout the Convention's special services also the truth of God's Word rang clarion clear in spite of the almost constant roar of electric breeze and the thunder and echo of electronic sound. The declaration in Dr. J.

ld's opening address that in our efforts at merger we are carrying out the will of God for oneness gave us courage. Dr. Empie's reminder that "God doesn't show His love by what He gives us; He shows it on the cross" pressed us to our knees in penitence and faith. Mr. Hulme of Wartburg Seminary in Dubuque brought us the challenge of stewardship in all open fields. Every speaker, dwelling on the general theme, "Oneness in Jesus Christ," was moved, and moved the Convention, by the same Spirit who certainly pervaded the business sessions.

The marvellous efficiency, foresight, and hospitality of the host congregation deserves pages of acknowledgment. Thoroughly organized under the leadership of James Hansen (Pastor Homer Larsen insisting that he deserved no credit) and sensing our every need, they gave us no opportunity to request or complain about anything.

Visit Wartburg Seminary

By Paul C. Nyholm

Since Wartburg Seminary, in a sense, now is OUR seminary it is to be hoped that many U.E.L.C. people, both pastors and lay people, will come and see it.

It is located in the beautiful outskirts of the southwest part of the city of Dubuque, Iowa. If you come from the west on highway No. 20, you can see the Wartburg Tower as you approach the city. The seminary is then only a few blocks out of your way; turn right on Fremont Ave.

Several people stopped to see Wartburg on their way home from the Cedar Falls convention. A warm welcome awaits any visitor. Among others the undersigned, who lives right across the campus, at 360 Wartburg Place, will be happy to show you around.

The eighteenth LUTHER ACADEMY will be held this year, July 10-19. It is a conference with excellent lecturers from many synods. Room and board is available at a nominal rate for pastors and their wives. Last year about 250 pastors attended. Encourage your pastor to go.

Neenah, Wisconsin Dedicates New Church

July 1st, Our Savior's Lutheran Church at Neenah, Wis., was dedicated, Dr. Hans C. Jersild officiating. The present pastor is the Rev. Paul G. Rasmussen. One former pastor, the Rev. Arnold Andersen, was guest preacher. Our Savior's Church was organized in 1872. The 1955 Yearbook reports 550 baptized members. The dedication booklet gives the following facts about the new church:

The architecture of the church is of a rural English design, the outside of the structure having overtones of traditional Norman and Gothic design. The exterior is of Tennessee and Alabama stone. The roof is brown shaded asphalt shingles. The exterior wood trim is stained and natural wood color. Buttresses on the outside between the window locations preserve traditional church styling. Instead of a bell tower of the time-honored style, a copper covered, needle-like spire with cross on top reaches upward. The spire is of octagonal shape and encloses sound equipment for broadcasting bell ringing or organ music.

The church structure includes a porte cochere on Meade Street which will provide easy all-weather access for wedding parties, funerals, as well as for the use of regular church attendance.

The over-all dimensions of the church are 111 ft. x 47 ft. The dimensions of the Sunday School and Fellowship Hall are 113 ft. x 32 ft. The area covered by the porte cochere is 24 ft x 20 ft. The total area is 8170 square feet first floor, 37000 sq. ft. basement, and 480 sq. ft. porte cochere.

A parking lot 100 ft. x 90 ft. is also provided on Meade Street.

The interior is of oak wood trim. Steel beams carry the roof structure but are enclosed with stained red oak. Walls are hand palmed plastered painted a soft olive green. The pews are also of oak. Windows of the nave are tinted glass with small inserts of color but not art glass.

The nave is lighted by gold Flemish glass lanterns and the lights in both the chancel and the nave can be controlled by dimmer regulation. There is a stone arch between the nave and chancel. The chancel walls are of palmed plaster, painted gold. The center of worship is the altar in the chancel with a 12 ft. high x 5 ft. wide

suspended wooden cross. A dossel cloth hanging approximately 10 ft. wide provides the background for the large cross above the altar. The dossel is of glass cloth and is of a soft leaf green color.

At the East end of the church is housed the Council Room, the Pastor's Study, the Reception Room and the working Sacristy.

The entire chancel, narthex and aisles in the nave are covered with antique gold carpeting. The floor area under the pews is asphalt tile. The seating capacity of the main sanctuary is 276 with provisions for 30 in the balcony, 37 in the choir area and about 10 in the mother's room, for a total seating capacity of 350. At the rear of the church, glass windows separate the nave from the Fellowship Hall. Since the Fellowship Hall is approximately 18 inches higher than the nave, overflow crowds of 150 can be seated in the hall where the audience can view the service and hear the service over the sound system. The sound system extends throughout the Fellowship Hall.

The hall has an assembly seating capacity of 406 and will accommodate 235 diners. The interior of the Fellowship Hall is plastered walls, painted a light tan with acoustic tile on ceiling and asphalt tile on the floor.

In addition to the balcony and mother's room there is also a lounge 22 ft. x 17 ft. on the second floor for Bible Class, Luther League group meetings, and choir headquarters. Adjacent to this lounge is a room 18 ft. x 8 ft. for robe storage.

A large vestibule provides entrance from either the main entrance facing east or the porte cochere.

The basement area of the Fellowship Hall includes a large kindergarten room 13 ft. x 32 ft. and fifteen individual Sunday School class rooms approximately 8 ft x 12½ ft. The basement also houses storage rooms, janitor's closet and the boiler house. The heating system is oil burner, hot water with seven circulating systems.

The total cost of the project, including the funds originally financed and subsequent memorials and gifts is approximately \$225,000.00 for construction and furnishings, plus approximately \$15,000.00 for land and other miscellaneous expense for a total project cost of \$240,000.00.

THE LUTHER LEAGUE

John W. Nielsen, Editor

OUR NATIONAL BIRD

Among the symbols of the United States and of the freedoms that our land stands for is our national bird, the bald eagle. Its likeness has appeared on billions of coins and documents. It has adorned monuments, flagpoles, and posters. It is printed on the dollar bill that you have in your pocket. But it was not always so.

It was in 1785, when we were still ruled by the Articles of Confederation, that Congress elevated the bald eagle to its position of prestige. The honor came only after a three years debate between the advocates of the bald eagle and the champions of the wild turkey. Benjamin Franklin who was the leader of the turkey faction never did become reconciled to the choice of the eagle.

Despite its honored position in our land most of us know very little about the bald eagle. It received its name, not because it is bald, but because at one time the word "bald" meant "white" and that is the color of its head feathers. Although it is a large bird, it is not nearly as large as most people think. Its weight, when full grown, is only about 12 pounds.

Among the false charges directed against the eagle is the accusation that it will carry off lambs or even children in its talons. This charge is without foundation. The largest known object to be carried aloft by an eagle is a seven-pound jack-rabbit.

The eagle possesses almost incredible eyesight. It is able to see at long distances and to distinguish what it sees. In flight it excels all other birds. None other can soar as high. The eagle has been known to fly over three hundred miles in a day. It is an accurate and fast dive-bomber reaching speeds in excess of one hundred miles an hour as it descends upon its prey.

The bald eagle is a monogamous bird. It mates for life, and generally the same pair will return to the same nest year after year. In these nests which at times measure up to 9½ feet across and 20 feet deep the pair will rear from one to four young a year. Despite this rate of increase and the fact that the bald eagle's natural life span is from 30 to 40 years, there are only about 1200 in the United States today, and these are being seriously decimated, in spite of federal law, by hunters and farmers who mistakenly accuse them of flying off with their poultry.

This is the national bird of the United States.



IT'S A FACT!

It hardly seems possible, but it's a fact. The 1957 Synodical Luther League Convention will be held in California! This is the important announcement made by our youth director, Pastor George Robertson, at the synodical convention at Cedar Falls.

Grace Lutheran Church of Sierra Heights near Fresno will be the host congregation. The dates will be June 26-30.

Already there is talk of a westward bound Luther League train and of chartered busses. Hundreds of leaguers from the Atlantic seaboard, Canada, and the Midwest will engage in local projects to raise funds so that they will be sure to be a part of this most exciting youth gathering in the history of the U.E.L.C.

California, Here We Come!

Bible Characters

FIVE OF THE MOST COURAGEOUS

By James W. Olsen

DANIEL, COURAGEOUS IN TEMPTATION

Young people need courage to face many new situations in life. But nowhere do they need courage more than when facing temptation. When Satan comes in his subtle way making sin look so attractive, it takes real courage to say "no." Daniel can be a real example for youths who want to be courageous in temptation.

Daniel is one of the best known characters in the Old Testament; at least the story of Daniel in the lion's den is a favorite of young and old. Daniel and his three companions, Shadrach, Meshach, and Abednego were brought to Babylon by Nebuchadnezzar in the first detachment of captives in the Babylonian Captivity. They were to be instructed in the learning and tongue of the Chaldeans. Because of their good birth and ability, they were to be trained for state service. They were "youths without blemish, handsome and skillful in all wisdom, endowed with knowledge, understanding learning and competent to serve in the king's palace, and teach them the letters and language of the Chaldeans."

The Chaldeans were quite advanced in learning by this time. Their magi or learned men were skilled in making astronomical calculations, had studied the movements of the heavenly bodies, the qualities of metals and minerals, and were supposedly skilled in interpreting dreams and foretelling the future. They were the priests of the Chaldean nation and in their creed they acknowledged one Supreme Being, the maker and governor of the world, but practically, as in the case of the Egyptians, this sublime truth was lost under the popular notion of many gods, the chief of whom was Marduk. Daniel and his three companions were flung in among such clever priests as this and thereby exposed to the greatest spiritual danger.

Thus, these four youths were faced with the temptation to conform and be like everyone else. The king had assigned them a daily portion of the rich food and wine to which he was accustomed. With such a radical change in environment, the temptation would be to forget all religious convictions and become like everyone else around you. In order to be popular and curry favor, it would be easy to forget everything one had been taught and fall in line with what others believed and practiced. The temptation might also come to blame God for the situation and rebel against Him. One might be tempted to believe that God had forsaken them

and thrown them into this predicament because He no longer loved them.

However, Daniel resolved that he would not defile himself with the king's dainties because it would be contrary to the Moasic law. Daniel could not go against his conscience even though it might be expedient for him to do so. He was away from the restraining influence of home and family, yet that did not give him licence to do as he pleased. Daniel had principles and standards which he could not give up in the moment of temptation, no matter how attractive it might be. The temptation was strong, we can be sure, to win the king's favor and perhaps special privileges by forgetting what he had been taught and what he believed. But Daniel was courageous in the face of temptation, and he determined that he would not defile himself and betray God.

For that reason he challenged the chief of the eunuchs to a test. He and his three companions were to eat vegetables and drink water while the others were to eat the king's fare. Then at the end of ten days, it was to be determined who was in better physical condition. The result was that at the end of this period, Daniel and his friends were "better in appearance and fatter in flesh than all the youths who ate the king's rich food." Daniel's steadfastness and courage was a real witness of faith in a heathen king's court.

The result was that the four youths won the favor of the king, and more than that, "God gave them learning and skill in all letters and wisdom; and Daniel had understanding in all visions and dreams." The king found them ten times better than all the magicians and enchanters in the kingdom when it came to matters of wisdom and understanding. Their courage and devotion to God had paid them big dividends.

Yes, it takes courage to face temptation and then determine not to be overcome by it. The young person who sells out just to be popular or for the thrill of it is the coward. The one who holds fast to high ideals, morals, standards and above all his faith is the conquering hero. He knows that if he is faithful unto death he will receive the crown of life.

Of course, this cannot be done in our own strength; we need to ally ourselves with Christ, who has been victorious over Satan. He will not allow us to be tempted above that which we are able to endure, but will with the temptation make a way of escape. No wonder Jesus included in the prayer He taught us, this petition, "Lead us not into temptation . . ." It is through prayer and reliance upon Christ that we become "courageous in temptation."

BY THE FIRESIDE

LEAN HARD

Lean hard, O Child of God, upon thy
Lord,
His is the strength thou needest for
the fight;
Thou mayest trust His ever-faithful
Word
And, in the darkness, know His
guiding light.

Lean hard, O Child of God, upon His
love
That girdles thee, and spite of storm
and loss
Thou shalt be given succour from a-
bove,
And strength to carry e'en the
heaviest cross.

Lean hard, O Child of God, upon thy
Guide,
He walks beside thee on the toil-
some way;
He will sustain thee whatsoe'er betide
And lead thee safely to the realms
of day.

—R. D. Browne

Some of us are filled with vigor
Not yet tried by trials' fire,
Challenging the world around us
In our quest for souls' desire.
Hold fast to your high ideals—
May your efforts never tire!

There are those of us who, weary,
Struggling on from day to day—
We whom fortune failed to favor,
Who seem made of lesser clay—
Yet who put our trust in heaven,
For the Master said we may.

Here we find our lot in common—
Love for God and Christ, the Son—
Here we worship on the Sabbath
As our earthly race we run,
And we strive to pull together
One for all—and all for One.

TODAY

Today is ours—
Its joys, its melodies, its flowers;
Small duties, loving deeds, words of
cheer;
The chance to smile away a frown,
a tear.
Tomorrow is unborn, nor can we stray,
No matter how we try, one step be-
yond today.

—Author Unknown

GETTING THE MOST OUT OF LIFE

By Wilbert T. Diddle

How can we get the most out of
life?

First, know what you want from
life. Most people have no goal, there-
fore never reach a destination. A
national poll of persons met on the
street revealed that nine out of ten
had no other goal than drifting with
the tide, accepting the good with the
bad, believing that nothing could
change their circumstances.

But if you become familiar with
your weaknesses, know your talents,
recognize your inner drives, you can
change the fate you feared. Blessed
is the man who knows himself. Hitch
your wagon to a star. You may not
reach it, but the effort will set you
on a higher plane.

Second, use those powers which
come through faith in God. "Have
faith in God. Therefore, I say unto
you, What things soever ye desire,
when ye pray, believe that ye receive
them, and ye shall have them" (Mark
11:22-24). Faith is the key to limitless
powers. It smashes fears and helps
you realize your fondest dreams.

Third, love people and serve them.
People too commonly say, "What is
there in this for me?" We should have
an irresistible urge to do something
for others, even though we see nothing
in it for ourselves. We must follow
the example of Christ by giving un-
selfishly.

Fourth, learn to find happiness in
work. We can find joy and adventure
in all tasks. Whether it be toilsome
labor or a skilled profession, either

will bring a fresh daily challenge.

Here is a prayer for every morning:
"O God, help me to know myself, that
I may stay on the path of success. Re-
veal to me my hidden powers and
energies. Help me to recognize the
good things of life. Give me faith to
do those things which seem impossible.
Help me to smile, then to love and
serve my fellow man."

—Free Methodist

THE PASTOR'S FLOCK

By Rosina Frahm Nelson

I have often sat and wondered
From my seat in yonder pew,
How his flock looks to the pastor
From his vantage-point of view
As he sees us here on Sundays
When we start each week anew.

For we are the pastor's family,
In his care we live and work,
And he points out every danger
That can all around us lurk.
He would know it if our duty
We began to dodge or shirk.

Are we listening to his sermon?
Open-minded, do we heed?
When the Truth is laid before us,
Do we willingly proceed?
Or must the pastor, conscientious,
Plead for us—and plead—and plead?

Surely, we're a mixed creation,
Some are wealthy, some are poor;
All are drawn by heaven's magic
To the church's open door.
As we worship here together
Social barriers are no more.

REVERSE MAKES IT WORSE

A parishioner called at the clergy-
man's home. Presently the minister's
little son went up to the visiting lady
and blurted, "My, how ugly you are."

Horried, his mother remonstrated,
"Johnny! Whatever can you mean by
saying such a thing?"

"I only meant—meant it for a joke,
Mother," Johnny stammered.

"Well," his mother purred unwit-
tingly, "how much better the joke
would have been if you had said to
Mrs. Smith, 'How pretty you are!'"

—Gospel Herald

"What's the matter with you?" the
wife demanded. "Monday you liked
beans, Tuesday you liked beans,
Wednesday you liked beans; now
Thursday, all of a sudden, you don't
like beans."

The major looked up from his desk
at the sergeant and snapped, "Now
really, I ask you, in civilian life would
you come to me with a puny complaint
like this?"

"No, sir," same the calm reply. "I'd
send for you."

PARTAKERS OF ONE BREAD

(Continued from page 6)

As God made adequate provisions for the sustenance and unity of His people of old, so has He made adequate provision for strengthening and sustaining His Church. There is a cure for our divisions, there is a cure for our wranglings and bickerings, there is a unity possible and Paul says this unity is in Christ. He does not say that it is in organization, he does not say that it is in agreeing about everything, nor does he say that it is found in a uniformity of life. The unity rests on the fact that the Church is the dominion of Christ. The unity is a unity in Christ. The Church has one Lord—Jesus Christ. Our pledge of allegiance to Him is the highest pledge. It involves a higher loyalty than that which one might have to a Paul, a Peter or an Apollos. Our fellowship with one another is a result of our fellowship with Christ. Therefore Paul states: "Because there is one bread, we who are many are one body, or we are partakers of one bread" (I Cor. 10:17). The bread is, of course, identified with Christ, and He then is the source of life. Did He not say, "I am the Bread of Life"?

In my experience in the Christian ministry, the unity of a congregation is never more clearly seen than when we partake of the Lord's Supper. Oh, a congregation may be said to be united in a Building Campaign, or in an Evangelism Campaign, or in a Ministry of mercy, but there is a unity and a fellowship as we commune that rivals all others. On Communion Sundays we all kneel together before our Lord. Church Officer or not, heavy contributor or not, highly educated or not, important socially or not, rich or poor, weak or strong in the faith, abundantly gifted or average—we all kneel together and are Partakers of One Bread. An illustration of this type of unity comes from a story about Calvary Baptist Church in Washington, D. C. on a Sunday many years ago. The Pastor received into the Church on the same morning the Hon. Charles Evans Hughes, a Chinese and a washer-woman. As he saw the unusual group standing before Him, he paused and said, "My friends, I will have you notice that at the foot of the cross the ground is level. So we too this morning as we gather to partake of the One Bread are reminded that at the foot of the cross, the ground is level. Synodical officials, District officials, Pastors, lay delegates, lay visitors—all stand on even ground as we Partake of the One Bread."

As Partakers of One Bread we proclaim our Savior, Jesus Christ. We prayerfully petition Him for pardon as we participate in the Confessional Service. We are not spectators but participants in the Drama of Redemption. When the liturgist invites us saying, "Let us bow before the Lord and confess our sins" we are united in our need. We join, though the words be not heard by men, but by God alone, as these words are spoken.

Almighty and Merciful God, we come before Thee as poor, sinful beings, and are without excuse in that we have sinned against Thee by thought, word

and deed. But we believe in Thine only begotten Son, Jesus Christ, who has suffered death for our salvation; and for His sake we pray Thee; forgive us our sins! Grant us Thy Holy Spirit, to the end that we may believe Thy pardoning word, and that, according to the purpose and desire of our hearts, we may flee all sin, and may suffer Thy holy and blessed will to rule in all things. Lord, have mercy upon us. Amen.

As Partakers of One Bread we identify ourselves with Christ in our hope, as we long for the words of Absolution spoken by the liturgist. Life surges anew as we hear:

For as much as ye of sincere hearts repent of your sins and take refuge in the grace of God in Christ Jesus which was given you in Holy Baptism, I, therefore, according to the Word of God declare unto you the forgiveness of all your sins in the name of the Father and of the Son and of the Holy Ghost.

Though it is not necessary, there are many of us who deeply appreciate the laying on of hands as we have it in our Communion Service as it personalizes in a beautiful way that which is declared to us.

In answer to our question, "Can this really be true?", the Words of Institution come to us reassuringly as with Paten and Chalice the liturgist speaks:

Our Lord Jesus Christ, in the night in which He was betrayed, took bread, and when He had given thanks, He broke and gave to His disciples saying, Take, eat, this is my body, which is given for you; this do in remembrance of me. After the same manner, also, He took the Cup, when He had supped, and when He had given thanks, He gave it to them saying, Drink of it all of you; this cup is the New Testament in my blood, which is shed for you and for many for the remission of sin; this do as oft as ye drink it in remembrance of me.

We partake of the Bread and the Wine and we identify ourselves with Jesus and with all His people. We are united in need, in hope and in task. Often when I depart from the Altar following a Communion Service, the words of Luther, in explanation of the second Article of the Apostles' Creed seem to ring in my ears. Remember them!

I believe that Jesus Christ, true God begotten of the Father from eternity, and also true man, born of the Virgin Mary, is my Lord; who has redeemed me a lost and condemned creature, bought me and freed me from all sins, from death and from the power of the devil; not with silver and gold, but with His holy and precious blood and with His innocent sufferings and death, in order that I might be His own, live under Him in His kingdom and serve Him in everlasting righteousness, innocence and blessedness even as He is risen from the dead and lives and reigns to all eternity.

(Continued on page 15)

the grandchildren	12.00					12.00			
Cabe, Mont., in memory of Soren Larsen (Culbertson). The words Mr. and Mrs. are omitted to save space. Marinus Lyngaard \$3, H. Hofman \$2, Walter Nelson \$5, Carl Westby \$2, Calvin Larsen and Bruce \$2.00, all from Culbertson. Arnold Dige \$3, Chris Larsen \$2, Lars Larsen \$2, Niels Frandsen \$2.50, Enoch Iversen \$2.50, all from Sidney.	26.00	26.00							
Cabe, in memory of Soren Larsen (Culbertson) Chris Paulsen \$5, Gunder Martin \$2, Paul Jacobs \$2, O. P. Olsen \$5, L. Salvevoid \$2, Miss Adela Andersen \$2, Edwin Salvevoid and Sandy \$2. All from Culbertson, Kenneth Olsen \$2, Albert Jensen \$2, Ebenezer Ladies Aid \$3, Martin Nelson \$3	30.00		30.00						
Northfield, Minn., St. Peter's Luth. Church, one-half of Pentecost offering	34.10	34.10							
Gene, Ore., Dorcas Needle Club in memory of Mr. Rasmussen	5.00					5.00			
Caluma, Calif., in memory of P. H. Petersen: Elim Church \$10, Marie Hansen \$3	13.00					13.00			
Gene, Ore., Mr. and Mrs. J. Kersgaard	10.00	10.00							
Gene, Ore., Mr. and Mrs. J. Kersgaard in memory of Sigurd Rasmussen, Standard, Alberta, Can.	51.89							51.89	
Walk, Calif., Trinity Luth. Church	20.00							20.00	
ne Lake, Wis., St. Paul's Ladies Aid	63.10					63.10			
Missippi, Wis., Daily Vacation Bible School of First Luth. Church for work among the lepers in Sudan	2.00					2.00			
ney, Mont., Mrs. Johanna Hansen in memory of Soren Larsen, Culbertson	4.00							4.00	
st Branch, Ia., Bethany Luth. Ladies Aid	15.00	15.00							
ine, Wis., Emmaus Mission Society in memory of G. Olaf Davidson									
ine, Wis., Emmaus Mission Society in memory of John Adolph Andersen, H. Olaf Davidson, Christ Jensen and Mrs. Christ Sorensen	10.00		3.00	3.00		4.00			
ine, Wis., Our Savior's Luth. Church	80.00		40.00			40.00			
et, Alberta, Canada, Mrs. K. Hansen	5.00	5.00							
ronto, Canada, Mary and Martha Society of St. Ansgar Church	32.00	32.00							
ar Falls Convention W.M.S. Offering	430.08	430.08							
ola, Ia., St. Paul's Luth. S. S. offering	8.84		8.84						
uthers, Calif., Our Savior's Luth. Church	18.61					18.61			
ene, Ore., Bethesda Luth. Church offering	528.38							528.38	
rcus, Ia., Miss Bess Nelson in memory of Carl J. Petersen	5.00		5.00						
nnington, Wis., St. Peter's Luth. Church	71.82							71.82	
chinson, Minn., Main Street Luth. Ladies Aid in memory of Mrs. Leonard Miller	5.00	5.00							
vention offering at Cedar Falls, Ia., offering at ordination service	166.92	41.73	41.73	41.73	41.73				
ce Forest, Ill., Miss Christine Petersen in memory of Sigurd Rasmussen, Standard, Alberta, Canada	5.00	5.00							
ubon, Ia., Ebenezer Ladies Aid	15.00				15.00				
, Nebr., Bethany Luth. Church	29.00							29.00	
ns, Ia., the Chris Kloster Family in memory of Carl J. Petersen, Marcus, Ia.	2.00							2.00	
enville, Mich., St. Paul's Ladies Aid in memory of Mrs. Vego Nelson	5.00				5.00				
TOTAL	42977.06	480.08	7461.90	9071.55	4913.63	7656.41	91.71	13301.78	

PLEASE NOTE: Some time ago there was an acknowledgment of 2 Life Memberships from Golgotha W.M.S., Chicago, for Olga Jensen and Agnes Hjortsvang. It should be from Golgotha Ladies Aid instead.

ceived with thanks.

Blair, Nebr., June 30, 1956.

H. J. Hansen, Treas.

PARTAKERS OF ONE BREAD

(Continued from page 13)

Then, lest I err in identifying myself with Him in need and hope alone, I recall that I am a part of a large fellowship who also are Partakers of the One Bread and the words laboriously memorized in Confirmation instruction come to mind again.

I believe that I cannot by my own reason or strength believe in Jesus Christ my Lord, or come to Him; but the Holy Ghost has called me through the Gospel, enlightened me with His gifts and sanctified and preserved me in true faith; in like manner as He calls, gathers, enlightens and sanctifies the whole Christian Church on earth, and preserves it in union with Jesus Christ in the one true faith; in which Christian church He daily forgives

abundantly all my sins and the sins of all believers, and at the last day will raise up me and all the dead and will grant everlasting life to me and to all who believe in Christ .This is most certainly true.

As we Partake of the One Bread this morning, friends, let us be cognizant that we are united in need, in hope and in service, for we are Christ's and Christ is God's. Amen. Let us pray:

Jesus, for Thee and Thy blessed communion long- ing possesses our hearts and our souls. Break Thou all barriers that hinder our union, Draw us to Thee and our spirits control. Show us right plainly the cause of our sighing, Show Thou our sin and trans- gression to us, that unto sin we may daily be dying and that our spirits may live unto thee. Amen.



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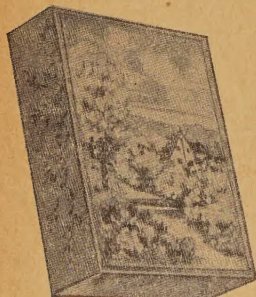
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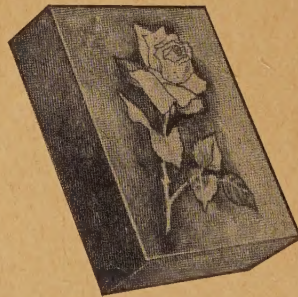
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